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ABSTRACT

The nature of the acculturation of the Korean ethnic group into U.S. society is defined and the relationship between the acculturation pattern and the mass media behavior of that ethnic group is examined in this study. The study hypothesizes that mass communication is the underlying power in acculturation by which an individual accumulates control over change in order to cope with a new environment. The study focuses upon two areas: (1) distinctive patterns of acculturation--nativistic, bi-cultural, and cultural assimilation; and (2) time spent using the news media, especially newspapers, magazines, radio, and television. (Author/TO)

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MASS COMMUNICATION AND ACCULTURATION

by

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A paper presented to the MAC Division of AEJ
for the 1974 Convention at San Diego, California

CS 201 532

Mass Communication and Acculturation

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INTRODUCTION

This study concerns the process of acculturation and its relationship to mass communication environment.[1] The purpose is to define the nature of the acculturation of the Korean ethnic group and to study the relationship between the acculturation pattern and the mass media behavior.

The conceptual framework of this study is that (mass) communication is the underlying power in acculturation by which an individual accumulates control over change in order to cope with a new environment.[2]

Acculturation is defined as the process by which two groups of individuals with different cultural backgrounds bring about change in the original cultural patterns of either or both groups as a result of their firsthand contact.[3]

This study is to focus on the following areas:

1. Distinctive patterns of acculturation--nativistic, bi-cultural, and cultural assimilation. The Q-block method has been used to complement a previous study in the same area.[4]

2. Time spent using the news media--especially newspapers, magazines, radio, and television. An attempt has been made to delineate the relationship between media behavior and acculturation patterns. The type of television programs viewed by the Korean ethnic group and the reasons why they have for viewing certain programs and the acculturation patterns has been examined.

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METHODS

During the summer of 1973, 75 Korean adults out of 140 randomly selected names from the 1973 directory of the Korean Association of Southern California completed the questionaire. The questionaire had three parts.

The first part was composed of six blocks of three statements based on a previous Q-study. The blocks were from six different categories--man and woman,activism and fatalism, occupational perspectives, family relationship, and racial concerns. The second part contained 15 items regarding personal background and mass media behavior. The final part was composed of 16 items dealing with television viewing.

RESULTS 1: ACCULTURATION PATTERNS

The data from the Q-blocks of the 75 subjects were used to calculate a 75 by 75 matrix of correlations between pairs of subjects. Factor analysis[5] of the matrix revealed that three factors accounted for 55.7 per cent of the total variance. Each subject's loadings on all factors was varimax rotated to form a simple structure matrix (see Appendix 1).

The loadings, weights, and rankings of the statements were used to obtain a profile of the way that the hypothetical ideal persons of each type would have sorted the blocks. These hypothetical sorts were converted to z-scores to facilitate comparisons among types (see Appendix 2 as to how

each statement is weighted for the three types and how each type sorted the statements).

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A positive z-score indicates that the statement is among those with which a hypothetical person would agree. A negative z-score indicates that the statement is one with which a hypothetical person would disagree.

All three types were in relatively high agreement concerning four of the 18 statements of these blocks. The criterion for the following consensus items was that the range of z-score for the statement among the three types of the subjects be less than 1.00.

STATEMENT	AVERAGE Z-SCORE
1. One of the most important things to do for a parent is to help his children get further ahead in the world than they did.	1.51
13. I have to live with my old parents and be responsible for their care.	1.21
12. America is the "promised land." Koreans in America are lucky people.	-1.23
3. Making plans only brings unhappiness because the plans are hard to fulfill.	-1.37

Each type was identified in respect to other types combined. This was done by averaging z-scores of one statement for two types (for example, type 2 and type 3) and comparing it (the average z-score) with the third type's z-score (in this case, type 1). These comparisons will be used to describe the characteristics of each type.

Type One: Nativistic Movement.

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This type emphasizes the heritage of the traditional Korean family, building strong boundaries between the family and society in order to keep the family system relatively close-knit.

The following table shows six statements which are greater or less than all others in terms of z-score differences.

STATEMENTS	Z-SCORE	ALL OTHERS AVE. Z-SCORE	DIFFERENCE (Z - AVE.)
9. Obedience and respect of a wife to her husband are most important things for a happy family life.	1.44	-0.17	1.61
6. When looking for a job, one ought to find a position in a place located near his parents.	-0.16	-1.20	1.04
18. I always use polite language with elderly people.	1.44	0.46	0.98
16. I don't care about my neighbors. I do not even know their names.	-1.35	-0.44	-0.91
7. If husband and wife are unhappy, they should be allowed to divorce.	-1.26	-0.05	-1.21
5. I prefer an office job with a smaller salary to a factory job with a larger salary.	-1.05	0.34	-1.39

For traditional Korean society the family is the foundation for all aspects of life. The family is more important than the individual. For example, if an individual

becomes a criminal, he does not disgrace himself as much as he disgraces his family. Thus type one does not see any reason to break away from the relatively closed Korean family system. This closed family system also is the foundation for a friendly neighbor type community. This group strongly opposed the statement,"I don't care about my neighbors. I do not even know their names."

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Persons in this type believe "obedience and respect of a wife to her husband are the most important things for a happy family life." This group opposes the idea that "if husband and wife are unhappy, they should be allowed to divorce."

For Koreans, divorce is a disgrace to the family. Both the husband and wife are an important part of the family. Even if the husband disregards his wife, she has a function in the family and is important to it. If she should be divorced, she would be rebelling against the honored and respected family system and would be blamed for everything in the upheaval of the authoritarian family unit. This emphasis against divorce is not surprising in light of type one's commitment to the Korean family tradition. Obviously, the wife's submission to her husband is basic to this system.

Type Three: Cultural Assimilation Type

Contrary to the nativistic type, the cultural assimilation group is characterized by an individualistic value. For this group the family boundary is wider than it is for the nativistic movement type. The following table shows this pattern:

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STATEMENT	Z-SCORE	ALL OTHERS AVE.Z-SCORE	DIFFERENCE (Z-Z AVE.)
7. Selection of a marriage partner should be mainly on the judgment of the prospective bride or bridegroom.	1.02	-0.24	1.26
7. If husband and wife are unhappy, they should be allowed to divorce.	0.33	-0.84	1.17
11. Knowledge of the English language is much more important than the knowledge of Korean in Korean-American communities.	-0.27	0.83	-1.10
9. Obedience and respect of a wife to her husband are the most important things for a happy family life.	-1.34	1.23	-2.57

For persons in this group it is not important to build lasting family relationships. The tendency is to ease out of family ties because they feel comfortable in American social banter. The trivialities of American conversation do not puzzle them. They do not need deep personal relationships as persons in type one do.

Type Two: BI-CULTURAL MOVEMENT TYPE

Thid type is a combination of the previous types, but closer to Type Three. The correlation between Type Two and Type Three is .611 and between Type Two and Type One is .375.

Persons in Type Two and Type Three are quite similar. The following table supports this:

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STATEMENT	Z-SCORE	ALL OTHERS AVE. Z-SCORE	DIFFERENCE (Z-Z AVE.)
5. I prefer an office job with a smaller salary to a factory job with a larger salary.	1.24	-0.81	2.05
14. Ancestor memorial service(Korean style) is nothing more than a superstition.	0.46	-0.97	1.43
16. I don't care about my neighbors. I do not even know their names.	0.20	-1.21	1.41
4. A person needs good connections to get ahead in the occupational world.	0.28	1.25	-0.97
6. When looking for a job, one ought to find a position in a place near his parents	-1.62	-0.47	-1.15
18. I always use polite language with elderly people.	-0.20	1.28	-1.48

This type is against the Oriental tradition of seniority. Its members object to the statement--"I always use polite language with elderly people."

They show that they value job prestige by agreeing that "I prefer an office job with a smaller salary to a factory job with a larger salary."

They do not maintain the Korean family tradition. They think the Korean ancestor memorial service is nothing more than superstition, and they care little about their neighbors.

Findings concerning acculturation patterns exhibit a

continuous change from Korean values to American value systems.

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The nativistic movement group (type one) showed a belief pattern with more Korean values, while the cultural assimilation group (type three) showed more American values. The bi-cultural movement group (type two) was somewhere between these two groups in the process of acculturation. Clearly, communicational realities for the traditional Korean are premised on family values. However, as he or she becomes more acculturated to American culture, the Korean begins to evaluate reality according to more individualistic values.

RESULTS 2: MASS MEDIA BEHAVIOR

Each subject answered the question, "How many hours do you spend using the following media on an average day?" Responses are illustrated by the following table:

CATEGORY	AVERAGE ALL		AVERAGE TYPE1		AVERAGE TYPE 2		AVERAGE TYPE 3	
	hr.	min.	hr.	min.	hr.	min.	hr.	min.
Television	1	40	1	39	1	45	1	36
Radio	1	06	-	57	1	07	1	14
Korean Newspaper	1	21	1	24	1	17	1	00
Amer. Newspaper	1	04	1	04	-	55	1	12
Korean Magazine	-	17	-	15	-	16	-	20
Amer. Magazine	-	40	-	35	-	37	-	47
Total	6	08	5	54	5	57	6	09

The average Korean in Los Angeles spends one hour and 40 minutes a day sitting in front of a television screen. This is

about half the time an average American spends viewing television each day.[6]

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Seventy-two percent of those who answered the question on radio said they listen to radio only while riding in cars.

The Korean newspapers read most often are two nationally distributed reproductions of the Korean versions of The Han-kuk Ilbo and The Dong-A Ilbo; plus four local publications which are distributed free of charge. Most often read American newspapers are The Los Angeles Times and a few Los Angeles suburban newspapers.

One significant aspect of the relationship between acculturation patterns and media behavior is that the nativistic movement group spends more time on Korean newspapers, while the the cultural-assimilation group reads more American newspapers.

Regarding the question, "What kind of television programs do you watch most often or like best?", each subject was given eight categories and asked to rank order the first three choices. The most-often-watched or best-liked program was given three points; the second, two points; and the third, one point.

The following two tables show the results:

THE MOST WATCHED PROGRAMS

CATEGORY	ALL	TYPE 1	TYPE 2	TYPE 3
Movie	77	39	32	12
Sports	62	40	18	8
Talk Show	16	6	7	1
Comedy Show	19	11	4	3
Musical Show	36	8	10	17
Local News	37	12	14	9
National News	35	19	6	10
International News	60	33	13	14

THE BEST LIKED PROGRAMS

CATEGORY	ALL	TYPE 1	TYPE 2	YPE 3
Movie	71	33	25	13
Sports	41	19	17	5
Talk Show	16	5	9	2
Comedy Show	19	9	4	6
Musical Show	29	9	9	11
Local News	37	12	18	7
National News	34	18	7	9
International News	64	22	16	16

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Generally, the American television programs that Koreans in Los Angeles watch most often or like best are movies, sports and news (especially international news). Movies were highly rated by all three groups.

For the nativistic movement group, sports was rated first, while the cultural assimilation group picked musical shows as the first choice. The bi-cultural movement group favored movies. The nativistic movement group, puzzled by American culture, found it difficult to understand the American idioms and jargon. However, the cultural assimilation group, with its high motivation, enjoyed American cultural flavor expressed within musical shows.

A further attempt was made to determine reasons for program preferences. Sixteen reasons for watching were adopted to a four point attitudinal scale.[7] The following table shows the mean scores for each category:

I watch television...	ALL	TYPE 1	TYPE 2	TYPE 3
because it relaxes me.	2.22	2.44	1.94	2.28
becuase I don't have to do anything when I watch TV.	3.21	3.20	3.29	3.14

because it's almost like a human friend.	3.15	3.04	3.00	3.42
because it amkes me feel less lonely.	2.77	2.84	2.56	2.92
so I can learn about things happening in the world.	1.52	1.44	1.68	1.46
because it gives me ideas.	2.53	2.37	2.58	2.64
because it's a habit.	2.89	3.00	2.68	3.00
because it's sc much fun.	1.86	1.96	1.70	1.93
when I'm bored.	2.33	2.80	2.00	2.20
because it passes the time away.	2.95	3.08	3.00	2.78
because it helps me learn things about myself.	2.75	2.66	2.75	2.85
because it shows how other people deal with the same problems I have.	2.81	2.64	3.06	2.73
because it's thrilling.	2.55	2.84	2.43	2.40
because it helps me forget my problems.	3.10	3.20	3.12	3.00
so I can get away from what I'm doing.	3.27	3.44	3.31	3.07

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In order to enhance the interpretation of facets of the interrelated reasons as to why they watch television, the data were submitted to hierarchical classification by reciprocal pairs, a form of linkage analysis developed by Louis McQuitty.[8]

Initial responses to each reason were classified at the lowest level of abstraction and then reclassified at successively higher levels. The first level of abstraction above the lowest include clusters of reason why they watch television. Each reason's score was correlated with every other

reason's. Those with highest correlations with each other were clustered. Reasons remaining unclustered, then became the facets to be examined at the next level of abstraction.

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McQuitty says his method selects initial pairs of objects which are indicative of facets in terms of common characteristics, regardless of the facet descriptions. The resulting hierarchical structure displays the clustering of reasons according to how respondents relate to one another at various levels of abstraction. At the lowest level all facets form a single pattern. Appendix 3 illustrates typal structure by hierarchical classification of reciprocal pairs for the 16 reasons.

Reasons why the nativistic movement group watches television construct three distinctive facets:

1) Televison watching is thrilling and exciting;

2) It helps them forget problems and they can get away from what they are doing;

3) It gives them ideas to learn about things happening in the world by showing how other people deal with the same problem they have.

The facets for the cultural assimilation group for the reasons why they watch television significantly differ from the reasons of the nativistic movement group. They are:

1) It helps them forget their problem so that they can get away from what they are doing, and it also relaxes them because they don't have to do anything when they watch television;

2) It makes them less lonely and passes the time away. It is almost like a human friend when they are bored;

3) It gives them ideas to learn things about themselves by showing how other people deal with the same problem they have.

The between type, the bi-cultural movement group, has simple three facets:

1) It helps them forget their problems because they don't have to do anything when they watch television;

2) It makes them feel less lonely and passes the time away;

3) They watch television when they are bored and they can get away from what they are doing--that's a habit.

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CONCLUSIONS

In general the individual becomes acculturated by widening his constructs to provide better fits. Going through this process, he repeatedly is halted by the damage to the communication system that results from the alteration of a subordinate personal construct. Frequently his personal investment in the larger system, or his personal dependence upon it, is so great that he will avoid the adoption of a more precise construct in the subculture.

A significant aspect of the acculturation process of the Korean ethnic group in this country is the paradox of the individual communication system. This results from the continuing conflict between the authoritarian values of Korean culture and values related to individual freedom which characterizes American culture. For example, a Korean-American wife cannot hold her husband's hand in front of the rest of the family, but when she goes out to a social activity, she shakes hands with everybody. She may even dance with Americans. Her husband often may advocate individual rights, freedom, and

democracy outside the family. But when comes home, he assumes an authoritarian role. Neither his children nor his wife can argue with him about anything. They are his subordinates.

Obviously, there are many illustrations of this type of personal value conflict within individual Korean-Americans. It is a part of their new situation which they cannot escape, and which may lead into serious consequences.

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IMPLICATIONS

The methodological implication of this study is to apply the concept of value in defining minority groups in our multi-cultural society. Values are gneral orientations toward basic aspects of life--abstract principles that guide human behavior.

It is a common value system that holds a society together; the members of society learn to perceive the world in similar ways and to act toward one another in an understandable fashion through a value system.

We approach an understanding of value system of a group, recognizing that it is distillation from many observations--an abstract set of principles--and that we cannot expect to gain from such prtociples to a high degree of accuracy in predicting what a given man will do in a given situation. But within manageable limits, we can explain what most men will do in most situations. We may achieve scientific parsimony through a limited set of values describing the core of culture, rather than a long list of thousands of specific norms. This approach profoundly provides a foundation to define minority groups in our multi-cultural society.

To perform this approach, a case study with the Q-Block method was the most appropriate technique.

Another implication of conceptual framework is that communication is the underlying power in acculturation by which an individual accumulates control over change in order to cope with a new environment. Looking into mass media behavior of the participants provides some functional approaches in less precise terms. However, a longitudinal setting might enhance a further understanding.

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NOTES

1. This research was supported by a grant from the Research Council of the University of Missouri. The initial exploration on this area of study, "Communication and Acculturation: A Study of Korean Ethnic Group in Los Angeles," was presented at the 1972 AEJ Convention.

2. For a complete presentation of this conceptual development, see author's unpublished dissertation, "Communication and Acculturation," University of Iowa, May 1972.

3. For general discussions on the concept of acculturation, see the following studies:
Franz Boas, Race, Language and Culture, The MacMillan Co., New York:1948. pp. 425-436.

Monica Wilson, Reaction to Conquest: Effects of Contact Europeans on the Pondo of South Africa, London: Oxford University Press, 1961.

Robert Redfield, Ralph Linton and M. Herskovits, "Memorandum for the Study of Acculturation," American Anthropologists,XXXVIII (January-March, 1936). pp.149-150.

Social Science Research Council Summer Seminar on Acculturation, 1953, "Acculturation: An Exploratory Formulation," American Anthropologists, LVI (December 1954). pp. 973-1002.

4. The Q-Block method used in this study was a modification from "The Q-Block Method of Indexing Q-Typologies," presented at 1963 AEJ Convention by Albert D. Talbott.

5. The computer program for the Q Factor Analysis part was the "Quanal" developed by Norm Van Tubergen.

6. This comparison was based on the figures in Media: An Introductory Analysis of American Mass Communication. (authored by Peter M. Sandman, David Rubin and David Sachsman). Prentice-Hall Inc.,Englewood Cliffs, N.J., 1972. p. 269

7. Sixteen reasons used here were adopted from the Bradley Greenberg's study, "Gratification and Motivations of Television Viewing for British Children," presented at the 1973 International Communication Association Convention.

8. Louis L. McQuitty. "Single and Multiple Hierarchical Classification by Reciprocal Pairs and Rank Order Types," Educational and Psychological Measurement. 26:2 (1966). pp. 253-265.

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APPENDIX 1

Simple Structure Matrix

1	.841	.187	.435	32	.535	-.012	.476
2	.810	-.126	.231	33	.032	.711	.025
3	.542	.361	.453	34	-.225	.450	.185
4	.693	.352	.174	35	.299	.629	.063
5	.926	.205	.198	36	.039	.613	-.175
6	.750	.449	.347	37	.235	.714	-.018
7	.442	.164	.280	38	.245	.633	-.011
8	.661	.573	.132	39	.509	.606	-.029
9	.559	.486	.466	40	-.179	.740	.073
10	.590	.511	.160	41	.390	.463	.220
11	.502	.193	.195	42	.510	.653	.158
12	.789	.007	-.024	43	.150	.671	.132
13	.646	.072	.218	44	.382	.475	.210
14	.424	.038	-.393	45	.102	.394	.226
15	.869	.115	.083	46	.508	.696	.241
16	.540	.180	.167	47	.383	.497	.054
17	.671	.406	.315	48	.082	.520	-.352
18	.731	.226	.331	49	.269	.553	.477
19	.785	-.122	-.039	50	.195	.176	.703
20	.784	.314	.384	51	.378	-.059	.751
21	.659	.013	.444	52	.504	-.007	.771
22	.414	.375	-.315	53	.002	.046	.599
23	.592	-.008	.348	54	.222	.028	.559
24	.832	.205	-.010	55	.505	.031	.535
25	.650	.378	.405	56	.350	-.125	.693
26	.796	.044	.296	57	.121	.129	.463
27	.582	.135	.267	58	.268	.148	.789
28	.584	.514	.241	59	.220	.218	.739
29	.562	.483	.113	60	.302	-.214	.494
30	.615	.562	.373	61	.155	.377	.789
31	.525	.104	.409	62	.410	.578	.601

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APPENDIX 2

Item Descriptions	Typal Array Z's 1	2	3
1. One of the most important things to do for a parent is to help his children get further ahead in the world than they did.	1.4	1.7	1.4
2. The son of a laboring man does not have a very good chance of rising into a professional job.	-0.1	-0.2	-0.4
3. Making plans only brings unhappiness because the plans are hard to fulfill.	-1.3	-1.7	-1.1
4. A person needs good connections to get ahead in the occupational world.	1.2	0.3	1.3
5. I prefer an office job with a smaller salary to a factory job with a larger salary.	-1.1	1.2	-0.6
6. When looking for a job, one ought to find a position in a place located near his parents.	-0.2	-1.6	-0.8
7. If husband and wife are unhappy, they should be allowed to divorce.	-1.3	-0.4	0.3
8. Selection of a marriage partner should be based mainly on the judgment of the prospective bride or bridegroom.	-0.1	-0.3	1.0
9. Obedience and respect of a wife to her husband are the most important things for a happy family life.	1.4	1.0	-1.3
10. Engineers or medical doctors are the best jobs for Korean-Americans because of Korean racial origins.	0.5	0.6	1.3
11. Knowledge of the English language is much more important than the knowledge of Korean in Korean-American communities.	0.5	1.1	-0.3
12. America is the 'promised land.' Koreans in America are lucky people.	-1.0	-1.6	-1.1
13. I have to live with my old parents and be responsible for their care.	1.3	0.8	1.5
14. Ancestor memorial service (Korean style) is nothing more than superstition.	-1.0	0.5	-1.0

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15. Looking after my old parents demands too much of me.	-0.3	-1.1	-0.6
16. I don't care about my neighbors. I don't even know their names.	-1.4	0.2	-1.1
17. I can be friendly in a light manner in America.	-0.1	-0.2	-0.0
18. I always use polite language with elderly people.	1.4	-0.2	1.1

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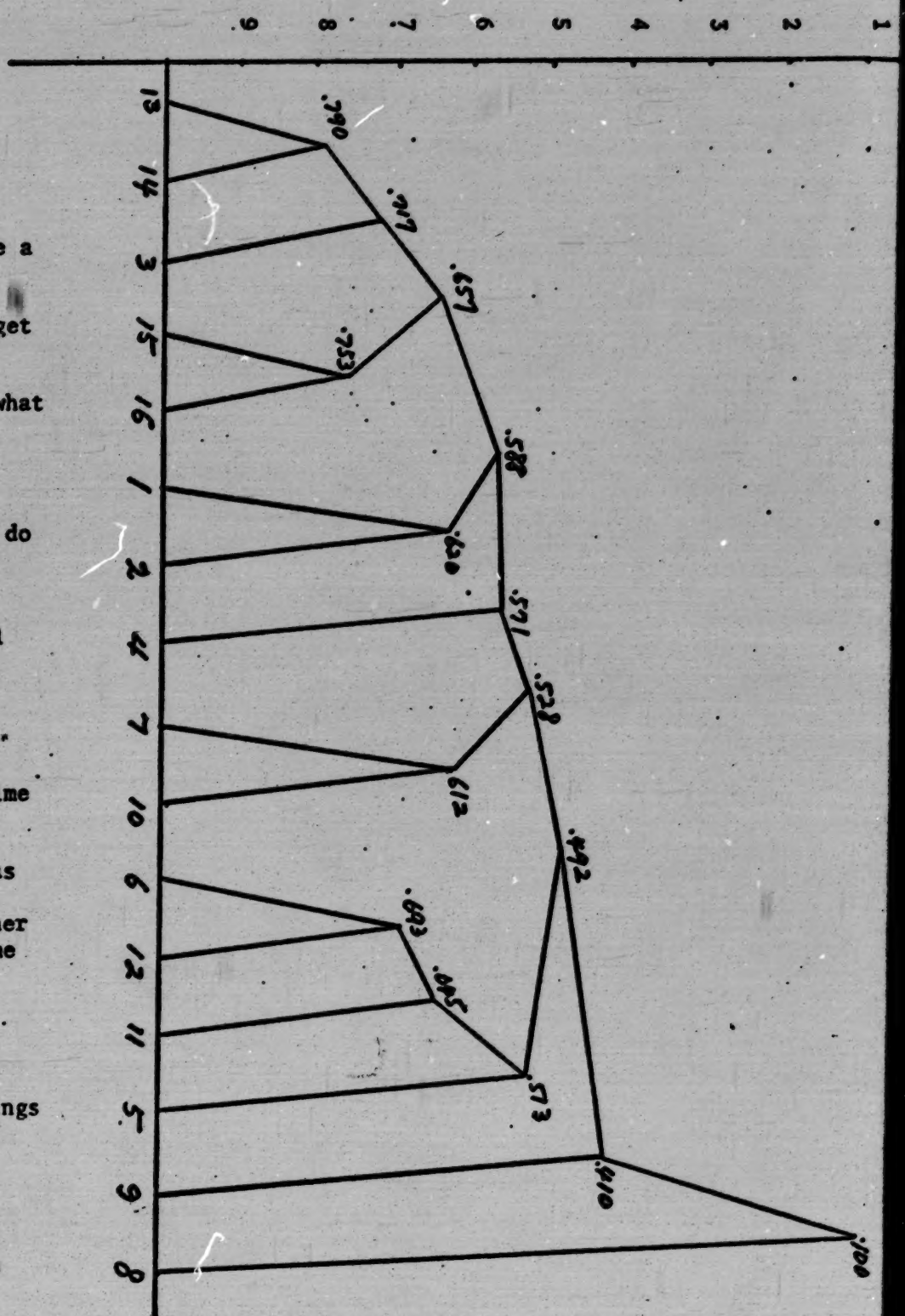
Appendix 3-a

HIERARCHICAL LINKAGE ANALYSIS
Nativistic Movement Type


because it's thrilling
because it excites me
because it's almost like a human friend
because it helps me forget my problems
so I can get away from what I'm doing
because it relaxes me
because I don't have to do anything when I watch
because it makes me feel less lonely
because it's a habit
because it passes the time away
because it gives me ideas
because it shows how other people deal with the same problems I have
because it helps me forget my problems
so I can learn about things happening in the world
when I'm bored
because it's so much fun
9 8 7 6 5 4 3 2 1
18 14 3 15 16 1 2 4 7 10 9 12 11 5 6 8
.290 .207 .157 .233 .585 .450 .145 .525 .619 .492 .693 .585 .573 .410 .100

Appendix 3-b

HIERARCHICAL LINKAGE ANALYSIS
Bi-cultural Movement Type

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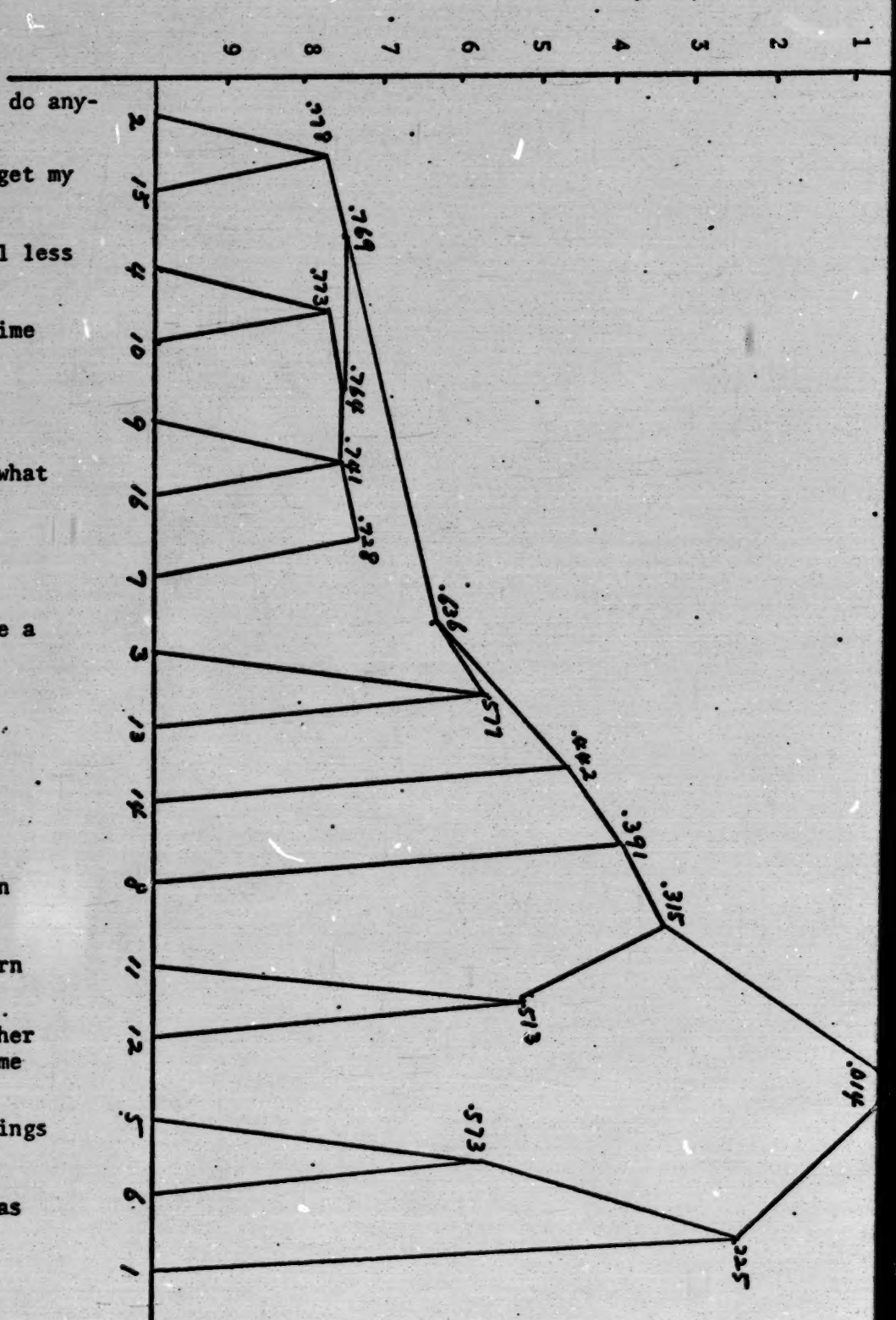
9 8 7 6 5 4 3 2 1
because I don't have to do anything when I watch
because it helps me forget my problems
because it makes me feel less lonely
because it passes the time away
when I'm bored
so I can get away from what I'm doing
because it's a habit
because it's almost like a human friend
becuase it's thrilling
because it excites me
because it's so much fun
because it helps me learn things about myself
because it shows how other people deal with the same problem I have
so I can learn about things happening in the world
because it gives me ideas
because it relaxes me
.178
.219
.233
.258
.281
.328
.436
.571
.642
.391
.315
.513
.014
.573
.225

Appendix 3-c

HIERARCHICAL LINKAGE ANALYSIS
Cultural Assimilation Type

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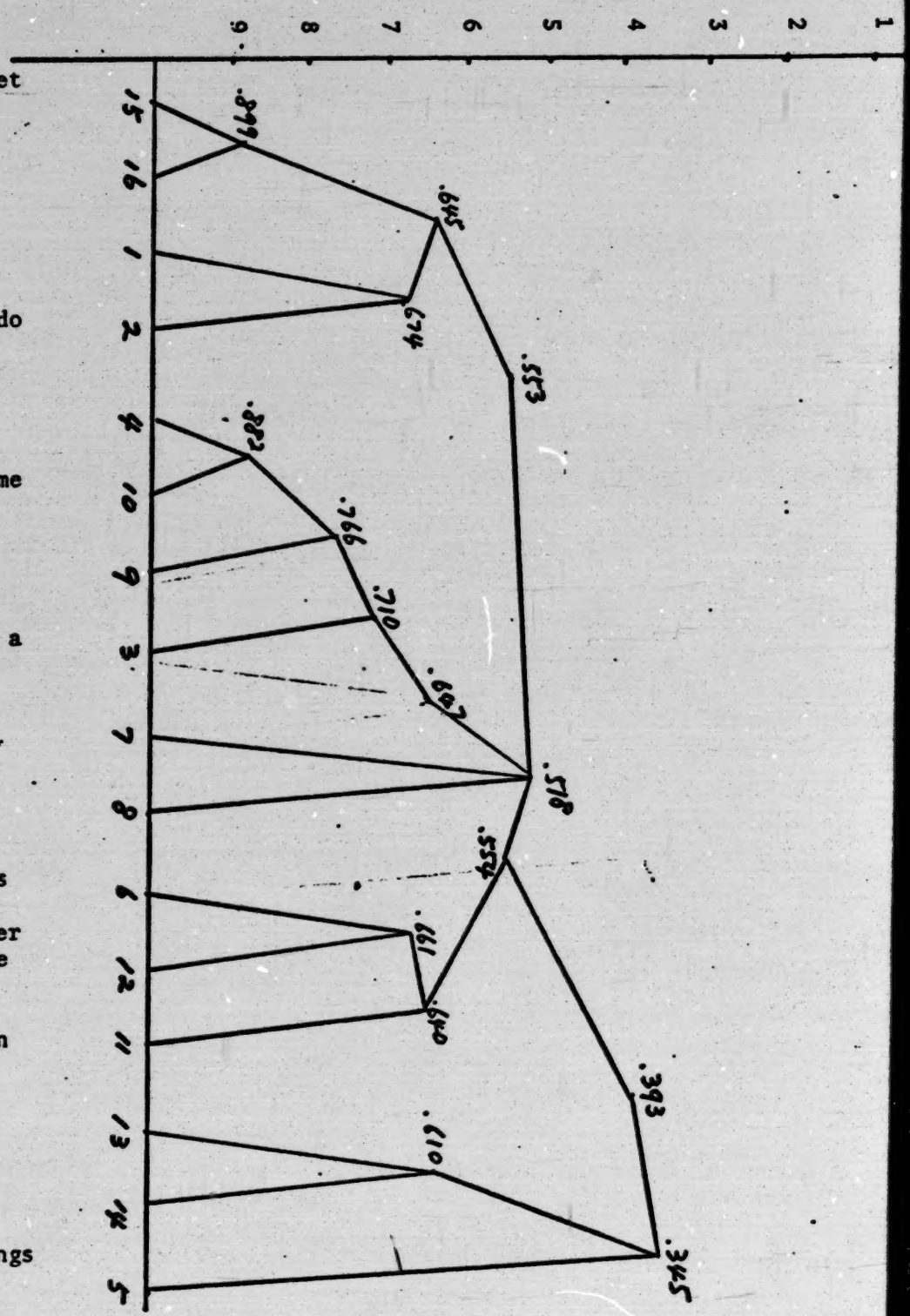

because it helps me forget my problems

so I can get away from what I'm doing

because it relaxes me

because I don't have to do anything when I watch

because it makes me feel less lonely

because it passes the time away.

when I'm bored

because it's almost like a human friend

because it's a habit

because it's so much fun

because it gives me ideas

because it shows how other people deal with the same problems I have

because it helps me learn things about myself

because it's thrilling

because it excites me

so I can learn about things happening in the world